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Gastronomy Traditional Culinary Names at Gadri Restaurant, Yogyakarta Palace Through Ethnolinguistics History and Culture

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Abstract

Culinary is everything related to food and cooking. Nowadays, culinary tourism has become a tourism for the wider community when they visit an area or tourist attraction. This study discusses the naming process of the Yogyakarta Palace traditional culinary names served at Gadri Resto by applying ethnolinguistic study. This study describes the origin of the naming process of these traditional dishes. The method used in this study was descriptive qualitative method by applying ethnographic and folklore research method (Dundes, 2007). The results of this study found that the food name is created based on the type of the ingredients used to produce it and the shape of the food itself which looks like the animals such as manuk (Javanese word means birds) and elephants.

Keywords: Culinary Tourism, Dishes, Folklore, Naming/Defining

Introduction

The tourism industry recently experiencing rapid development is the culinary field since providing food and beverages. Nowadays, one of the most attractive tourism industries is gastronomy. Gastronomy is the art or science of good eating related to the enjoyment of food, where gastronomy studies the various components of culture with food as a culinary art (Gillespie & Cousins, 2012). In doing so, culinary is one of tourist sporting systems that existed in every city of a country. Moreover, culinary tourism is one supporting tourism type for all marine, natural, cultural and historical tourisms.

According to Nugroho & Putu (2020), although culinary tourism serves as a supporting tourism, it attracts many tourists coming simply to taste the culinary provided in the related tourism destinations. Culinary tourism is also frequently considered as a complementary tourism product, yet potentially to be developed since the visiting tourists are usually interested in trying to taste the local food. One most visited culinary tourism sites in Yogyakarta is Gadri Resto.

The vision introduced by the founder of Gadri Resto is to preserve the traditional recipes from the typical Yogyakarta palace food. In addition, Gadri Resto has a unique building divided into several functional rooms. Gadri Resto building area is 1900 M2. The restaurant front part has a terrace or known as "pendopo". In Javanese architecture, Gadri is a space in the middle of the house, open and closed, for family and dining room. This building layout is like the common Javanese noble house. Gadri Resto was opened in 1984. Gadri Resto was Prince Joyokusumo's house also functioning as restaurant and museum containing nDalem Joyokusumo's relics. In addition to serving both Indonesian and western food, this restaurant also serves typical food and beverages from Yogyakarta Palace, such as daging lombok kethok, brongkos ayam asat, gudeg, nasi gurih, bistik Jawa, pandekoek, manuk enom, kolak kencana, wedang secang, beer Jawa, and others. The reason the researcher selected Gadri Resto as the research site is because Gadri Resto is the only restaurant with the uniqueness lying on the concept of a prince's house also functioning as restaurant and museum. Moreover, the visitors can luckily meet the owner of the house face to face and without hesitation become a museum guide at Gadri Resto.

This restaurant has become one culinary tourism destination in Yogyakarta to taste the typical food loved by the members of Yogyakarta Sultanate and had their own stories in the creation processes. Visitors are interested in tasting various dishes offered at this restaurant since they want to know the uniqueness of the offered typical food, drinks and snacks reflected in taste, appearance, presentation, ingredients, making process, utensils for making and serving the dishes, place, and of course the origin of those culinary names. One of the most popular foods at Gadri Resto is "Bistik Djawa" (Javanese Steak). According to Anik (2013), the word "Bistik" comes from the word "Biefstuktjes" in Dutch language. This "Bistik Djawa" is usually served in noble (priyayi) families, especially the royal family. The Bistik Djawa making processes includes: first, the beef is first mashed or ground, showing that this is the way meat is processed by Javanese people. The cooking habit of Javanese people is by first mixing the ingredients to ease eating. Bistik Djawa is served into one plate in which between the beefsteak, carrots, potatoes, and vegetables, a sauce is poured. The taste of the sauce is sweet, showing

the uniqueness of Javanese dishes. This sweet taste is a form of acculturation with the Dutch steak recipe. The origin of "Bistik Djawa" name is from the way it is processed, which is fried, not roasted, like how the Dutch people cook meat or steak. The sauce is used with the addition of Javanese sugar as one characteristic of Javanese dishes commonly having a sweet taste.

Several linguists (Fransiska, et al., 2019; Mulyadi, 2019; Munjidah, 2019; and Nuari, 2020) also show similar analysis results with those obtained by Hadiyaniyah (2016). They also identified the food naming bases referring to one element of linguistic units forming the food names without considering the other linguistic units. The naming base according to Chaer (2013) is sound imitation, meaning that the names given to creatures, objects, activities, and events are formed based on the sound of the object or the sound created by the object. For example, a small reptile-like animal crawling on the wall is called Cicak (lizard) because it sounds "cak, cak, cak". In addition, the other naming base is due to its similarity, meaning that the names given to creatures, objects, activities, and events can be determined through their similarity, such as kue terang bulan (full-moon-like cake), permen payung (umbrella-like candy), permen kelereng (marble-like candy) and others. Furthermore, the naming base is referring to its place of origin, meaning that the names given to creatures, objects, activities, and events can be determined through a place where the object was found, such as jeruk Bali (orange from Bali), petis Madura (shrimp paste from Madura), and asam Jawa (Tamarin from Java) (Kusumangtyas, et al., 2013). Thus, comparable items are also found in many Indonesian culinary names, especially on Java Island. The culinary names in Java are usually taken from Dutch or places in Java.

To identify the problems studied in this research, appropriate and relevant concepts and theories are required. The theory used in this research is ethnolinguistic theory. According to Kridalaksana (2013), ethnolinguistics is (1) a branch of linguistics investigating the relationship between language and rural communities or those having no writing. This field is also called anthropological linguistics; (2) a branch of anthropological linguistics investigating the relationship between language and linguistic attitudes towards language. One prominent ethnolinguistic aspect is dealing with language relativity problems.

Language has its function as a means of communication to convey messages, concepts, and thoughts as well as to reveal culture. This is in line with Mahadi and Jafari (in Hestiyana, 2022) mentioning that thought is a single entity illustrated as a coin with two sides: one side as language and the other side as thought. Furthermore, Sugianto (2017) explained that language has a close relationship with culture.

The relationship between language and culture was also conveyed by Chaer (in Anggraeni 2019) stating that to analyze and figure out the meaning of a language, it is required to make a practical classification of users' cultural life. Hestiyana (2020) also said that language can be the horizon for certain cultures. Sugianto (2017), states that culture is a result of the actualized expression in language in the concrete forms of creation and intention. Kistanto (2015) stated that culture is common sense. The previously mentioned aspects (language and culture) are inseparable units since both aspects support each other and cannot be separated from each other. Language without culture will not properly develop and culture without language may not be manifested. The language's functions include cultural development, a pathway of cultural successor, and inventory of cultural characteristics. In other words, culture can be interpreted more widely since there are many relationships between language users and their environment. Therefore, many names appear referring to places or foods.

Based on the above explanations, the cultural aspects contained in the nomenclature system of naming the typical food from Yogyakarta palace found at Gadri Resto have their own uniqueness. To deeper study the typical food found at Gadri Resto, an ethnolinguistic study is required. Ethnolinguistics is a science examining the intricate relationship between various language uses and cultural patterns in a particular society or a science trying to find a relationship between language, language use, and culture in general. Meanwhile, ethnology studies language in its relationship with ethnic factors.

In this article, the researcher focuses on the use of typical culinary names found at Gadri Resto of Yogyakarta Palace to find the origin of its food names.

Theoretical Framework

Gastronomy

According to Rao, et al., (2018), Gastronomy is the influence of the environment (geography and climate) and culture (history and ethnicity) on the components of aroma, texture, and taste in food and beverages. Gastronomic identity is the importance of a region (country) in determining cultural diversity and culinary rhetoric. According to Taqwani (2012: 55), Gastronomy is the study of the relationship between culture and food, whereas gastronomy studies the components of food culture as its center. Furthermore, the relationship between culture and gastronomy is formed because gastronomy is a cultural product in agricultural activities, so the color, aroma, and taste of a food can be traced to its origin from the environment where the raw materials are produced.

Naming Processes

Naming and defining are two processes of symbolizing a concept referring to a certain reference outside the language. The object, event, or a certain occasion, there are several symptoms of the emergence of idioms. In human life, people often, of course including us, find it difficult to give names or labels to the objects or events that are around them, because there are too many objects or events in this world. Therefore, there are many names of object groups or things, for example the names of animals, names of plants, names of fruits, or names of foods.

Words or idioms are the way of naming something experienced by the speaker. In naming an object, event, or occasion, it can be classified as (1) Naming based on sound/vocal imitation (onomatopoeia). It is a primitive basis for naming objects. Onomatopoeia is a naming process because of the similarity of the sound produced by the object; (2) Naming process based on the part of the whole object assumption. This phenomenon occurs because we are not able to mention the item as a whole and in detail but only its special characteristics; (3) Naming process based on its prominent characteristics. This process happens based on semantic events due to the transposition of meaning of its usage in a sentence such as the change of a certain characteristic/behavior to be an object; (4) The naming based on the appellative. It is a naming process of an object, event, or occasion based on its inventor, manufacturer, or the name of a person in history; (5) Naming based on place of origin. Several object names that can be traced based on the name of the objects' place of origin such as the origin of the food names; (6) Naming based on materials which establish an object. There are several objects taken from the substance of the object itself; and (7) Naming objects based on the similarity. It happens when the object and its name have the same characteristics.

Traditional Cuisine

Food can be considered a tradition. It is because at first food was used in various rituals and traditional ceremonies and was made from generation to generation. In making or producing food, both methods and the ingredients are passed down from generation to generation continuously. Food is not only used for human consumption, but it is also a medium in establishing a relationship between humans and God or ancestral spirits, fellow humans, and their nature. Food can also be seen as a form of cultural acculturation. The concept of nowadays food and drink is not only related to the things which are used to make us feel full. However, its understanding shifted to environmental, health, and cultural issues

(Savitri and Nugroho, 2018). In the context of health, humans are encouraged to consume foods that are nutritious and healthy.

According to the Sundanese people, food or kadaharan is an object that can be eaten. In Sundanese culture, "a person has not been said to have eaten rice with its side dishes" (Yani, 2016). For example, even though someone has eaten one plate of boiled cassava, three boiled sweet potatoes, boiled corn, and three slices of bread, he even eats kupat tahu and lontong (both dishes are made from rice), he still thinks that he has not eaten because he has not eaten rice until now.

According to Sastroamidjojo (2019), what can be categorized as traditional food is any food that has the following criteria: (1) commonly consumed by generations to generations, (2) has a taste that matches with what the community wants, (3) does not have any contradiction with the religion and beliefs of the local community, (4) made from food ingredients and spices available around the local environment. In producing a traditional food, the role of culture is especially important. It is in the form of skills, creativity, a touch of art, tradition, and taste.

If the culture of a community is getting higher, the forms of its traditional foods are getting more various too. Moreover, the process of producing the food is getting more complex. The traditional food found in the Special Region of Yogyakarta is the original food of the Special Region of Yogyakarta itself. From every region in Yogyakarta, there are various kinds of food with various variations too. It is a regional wealth owned by the Special Region of Yogyakarta. With the development of traditional food, it will provide opportunities for traditional food to compete in the free market era. It includes the effort in supporting the Special Region of Yogyakarta as one of the world-class tourist destinations. Yogyakarta as a tourist destination has so many traditional foods. The diversity of traditional foods strongly supports the realization in making traditional food as a culinary tourism attraction. In this study, what is meant by traditional food is all types of food and traditional snacks which use local ingredients. It is served with local stuff and reflects the identity of the local community.

Ethnolinguistics

Ethnolinguistics comes from the word ethnology and linguistics, which existed as a combination between approaches by ethnologists or cultural anthropologists with linguistic approaches. Ethnolinguistics can be classified into two, namely, (1) linguistic studies that contribute to ethnologists and (2) ethnological studies that contribute to linguistics. The study of a society's linguistic problems

is a cultural phenomenon and can be used to understand a culture. From this understanding, it contains two important interconnected aspects: language and a community's culture.

According to Duranti (2017) terms ethnolinguistics with Anthropological Linguistics (Linguistik Antropologi)7 (Anthropological Linguistics) 8. Anthropological linguistics is defined as the study of language as a source of culture and speech as a cultural habit or practice. In line with this concept, Foley (2008), anthropological linguistics is an interpretive discipline which explores more about language to find cultural understanding. According to Mbete (2022) states that cultural linguistics is an interdisciplinary study examining the covariate relationship between the language structure and a society's culture.

The establishment of ethnolinguistics is closely related to the "Sapir-Whorf" hypothesis. The "Sapir-Whorf" hypothesis is considered as language relativism from the mind of Boas, this hypothesis states that human language shapes or affects the human perception about the environment of the reality of its environment. It can also be said that human language affects the environment in processing and creating categories of surrounding reality Sampson (2017).

Methods

The research method used in this study is qualitative method by using an ethnographic research approach and folklore method (Dundes, 2007). Bramwell (2017) says that the naming practice used in a society can be investigated by ethnographic research. According to him, in ethnographic research, researchers mingle in a society for a certain time. He then records all findings by writing field notes aimed at gaining understanding from the perspective of the restaurant owners or culinary experts of the Yogyakarta Palace. Meanwhile, in collecting data, the researcher used participant observation techniques, interview techniques, and literature study techniques (Sudaryanto, 1993). The data source in this study is Gadri Resto, near the entrance gate of the Yogyakarta Palace. While the object of research is the traditional foods of the Yogyakarta Palace served at Gadri resto.

Findings and Discussions

Based on the results of observations and interviews with the informants from Gadri Resto, some food samples were explained below.

Nasi Blawong

Nasi Blawong is usually served in a commemoration ceremony of "tinggalan ndalem", a series of ceremony held for the commemoration of coronation or ascension of the Sultan's throne. Nasi Blawong has existed since the reign of Sri Sultan Hamengkubuwono I in 1755 when he was crowned as the first King of Yogyakarta (Nuraida, 2008). Nasi Blawong is not made from brown rice although the color is reddish. According to BRAy, Nuraida Joyokusumo, the owner of Gadri Resto, the red color was because the rice was cooked with spices, such as cinnamon, nutmeg, clove, lemongrass, and coconut milk then added with salt as a flavor enhancer. Nasi Blawong is served with side dishes consisting of (whole not shredded) Daging Lombok Kethok, Telur Pindang, Ayam Bacem Goreng sprinkled with whole fried onions. BRAy Nuraida Joyokusumo also said that Daging Lombok Kethok is the favorite of Sri Sultan Hamengkubuwono VII. This dish is made from beef stir-fried with chilies (lombok) cut into pieces (dikethok-kethok). The picture of Nasi Blawong is as follows.

Figure 1. Nasi Blawong



Source: Field Observation (2022)

From the picture above, nasi blawong is served with its side dishes, such as Daging Lombok Kethok, Telur Pindang, Ayam Bacem Goreng, and peyek sprinkled with whole fried onions. The underlying creation of this food's name is because the utensil used to serve this disk is on Blawong, a blue plate, in which the word "Blawong" comes from the Dutch language of "Blauw" which means blue. The use of blue colored utensils was because during the Dutch colonial period, the nobles (priyayi) prioritized the aesthetical aspects, so that the food appearance looked more luxurious.

The underlying reason this dish is named daging Lombok kethok is due to the food processing which is slowly stewed to make the meat become tender. During the reign of Sri Sultan Hamengkubuwono I, the meat cooking technique by stewing was adopted from that of Dutch people, known as "smoor"

(stew)". Meanwhile, the addition of Lombok kethok (chili cut in large pieces) was intended to make the taste produced by Daging Lombok kethok has a distinguishing taste.

Ayam bacem is a dish completing nasi blawong. "Bacem" or "Membacem" means stewing food ingredients (tempeh, tofu, and chicken) into water added with brown sugar and seasoning. The stewing process must be until dry, so that the spices and soy sauce can perfectly seep into the food ingredients. "Bacem" or "Membacem" is a food preservation technique by adding sugar to dishes. This makes ayam bacem become a dish completing nasi blawong, because during the Dutch colonial era, Yogyakarta people always preserved the food due to its scarcity.

Nasi Punar

Nasi Punar or people outside Yogyakarta palace usually call it Nasi Kuning is one favorite dish of Sri Sultan Hamengkubuwono I until Sri Sultan Hamengkubuwono X. Nasi Punar has been existing since the 16th century or around 1586. In its presentation, Gadri Resto arranges this dish in the form of cone (tumpeng) surrounded by the side dishes. According to Nur Riski et al. (2021), in Javanese culture, tumpeng is usually used as the main dish during the thanksgiving (syukuran), feast (kenduri), salvation (selametan) and certain traditional ceremonies including wedding processions. Meanwhile, according to the informants, Nasi Kuning has been existing since the ancient Mataram kingdom in around the 8th century during the reign of Syailendra dynasty with Hindu and Buddha as their religions. Furthermore, it was explained that Nasi Punar was maintained by the Islamic Mataram kingdom until now. Nasi punar is made of rice added with turmeric, coconut milk, and spices to result in a distinguishing taste, so that the rice color turns yellow. The picture of Nasi Punar is as follows.

Figure 2. Nasi Punar/Nasi Kuning



Source: Field Observation (2022)

From the picture above, the shape of nasi punar or nasi kuning is cone and surrounded by side dishes, such as irisan telur dadar (sliced omelet), kering kentang, sambel goreng, ayam kremes and lalapan (fresh vegetables). It is named Nasi punar (Nasi Kuning) because it is a symbol of gratitude to celebrate happiness since yellow symbolizes happiness and prosperity.

Ongklok Kentang

Ongklok Kentang is one favorite dish of Sri Sultan Hamengkubuwono VIII and Sri Sultan Hamengkubuwono IX. This dish has a western food taste since combining potatoes, milk and butter. It is known as Ongklok Kentang since it is cooked by adding boiled potatoes with pepper salt. To improve the flavor, milk and butter are mixed and added into a covered pot. After cooked well, the potatoes are then shaken (diongklok-ongklok), so that the potatoes are crushed but not until smooth like mashed potatoes. According to the informants, this ongklok kentang was made because during the reign of Sri Sultan Hamengkubuwono VIII in 1925, he loved eating western (Dutch) food, such as "bestik" (in Dutch "Biefstuktjes"). Agustina (2020) states that "bestik" is one of typical foods from both Surakarta and Yogyakarta Palaces. Some people say that bestik is a name taken from the word "beef steak".

However, its presentation is adjusted to the local tastes and ingredients to become a typical food adopting non-local culture to local culture. If the steak is served in thick gravy, Bestik is served in light (watery) gravy. Ongklok kentang is a combination of western and Javanese culinary cuisine in which the difference lies on the texture of potato. The mashed potato has a smooth and soft texture, while ongklok kentang has a coarse texture.

BRAy Nuraida Joyokusumo as the owner of Gadri Resto and younger sister of Sri Sultan Hamengkubuwono X said that the nobles (priyayi) at that time really loved Dutch food which used "mashed potato". To honor the people, Sri Sultan Hamengkubuwon VIII asked the royal servants (abdi dalem) to make a dish like the "mashed potato", the courtiers (royal servants) at that time did not know how to make "mash potato". With their experience, Ongklok Kentang was created. The picture of Ongklok Kentang is as follows.

Figure 3. Ongklok Kentang and Bestik Djawa



Source: Field Observation (2022)

From the picture above, ongklok kentang is a side dish of bestik djawa which is then doused with a sweet watery sauce. This dish is named Ongklok Kentang due to its making process (shaken/diongklok) in a tightly closed pot resulting in a coarse texture. The potatoes are shaken (diongklok) to coarsely smash the potatoes.

Nasi Golong

Nasi Golong is usually served in a big ceremony, such as wedding, circumcision, and birth ceremonies, or as appetizer before starting a big ceremony, as the Javanese people call "selamatan." According to Imam Baehaqie (2017), selamatan is a tradition practiced from generation to generation by Javanese people, either living in Java Island or in other regions, such as Bali, Madura, Sumatera, and Kalimantan. According to the informants, Nasi golong is one of compulsory dishes in each selamatan of Yogyakarta palace. Nasi golong is served with various side dishes, usually in a "takir" (bowl made of banana leaf). Nasi golong has existed from the period of Sri Sultan Hamengkubuwono I in the 16th century or about 1586. Below is the figure of nasi golong:

Figure 4. Nasi Golong



Source: Field Observation (2022)

Based on the figure above, it is apparent that nasi golong consists of white rice, fried beef, fried tempeh and round shaped fried coconut put into takir (bowl made of banana leaf). BRAy Nuraida Joyokusumo as the owner of Gadri Resto and younger sister of Sri Sultan Hamengkubuwono X states that nasi golong is one of items for selamatan ceremony. She also states that nasi golong symbolizes united determination or "golong gilig." Determination in organizing selamatan is usually called "tekad kang gumolong dadi sawiji" or determination that becomes one. Nasi golong is usually served in "pitung jodho" or seven sets, and the seven sets of nasi golong is intended to respect "Kang Yasa Jagat" of the One who created earth along with all on and in it. She states that seven sets of nasi golong means safety, prosperity, round (unanimous) goal, happiness, birth, luck and pitutur (lesson, advice, or warning). The background of the name Nasi Golong is that the rice is formed round as big as adult's fist. The round shape (golong) makes the meaning of round (unanimous) determination when desiring something so that sustenance to come will be wavy (abundant).

Manuk Nom

Manuk Nom is a "pudding" type snack (pudding in Dutch language), a combination between milk, egg, granulated sugar and green sticky rice-based tape of which water is squeezed until "atus" (water content runs out), served with emping serving as the spoon. This menu existed from Sri Sultan Hamengkubuwono VII in 1877. Bendoro Raden Ayu (Bray) Nuraida Joyokusumo the owner of Gadri Resto states that manuk nom is a snack fancied by Sri Sultan Hamengkubuwono VII as dessert and fancied by Sri Sultan Hamengkubuwono VIII as appetizer. This snack is acculturation of Western country (The Netherlands) and Java.

According to Adam Zaki (2020), acculturation is one form of cultural mixture taking place in the community besides diffusion and assimilation. Acculturation covers various changes in culture caused by other culture's influence, that eventually produces increased equalities of the cultures. One form of acculturation is manuk nom. Below is the figure of snack manuk nom:

Figure 5. Manuk Nom



Source: Field Observation (2022)

BRAy. Nuraida Joyokusumo, the owner of Gadri Resto, states that Sri Sultan Hamengkubuwono VII at that time often welcomed Dutch envoys as guests, that since the Dutch envoys were not used to the palace's dishes, Sri Sultan Hamengkubuwono VII asked Bojana (cook of Yogyakarta palace) to make dishes acceptable to the Dutch envoys. With the experience of palace cook (Bojana) in making dishes using local ingredients to serve the Dutch envoys, manuk nom was created. The meaning the dish was named so was that the snack manuk nom in plating, emping that was used as the spoon had bird's wings that emping was put on the right and left of pudding. In addition, being eaten, the snack was crispy (krenyes–krenyes, Javanese language) and when the green sticky rice grains that merged with emping as the spoon were chewed, it was as if they ate young (enom, Javanese) chicken (iwak manuk, Javanese).

Gajah Dekem

According to the informant, Gajah Dekem is a snack like "semar mendem" made of sticky rice stewed in coconut milk to produce savory taste; thin omelet made of a mixture of wheat four, water, and cooking oil as the pancake to cover the sticky rice; and minced beef sautéed with shallot, garlic, coriander, lemon grass, kaffir lime leaf, brown sugar, salt and thick coconut milk stuffing. Sticky rice is then shaped round as big as a fist and filled with sautéed beef and wrapped using omelet. According

to Agustina & Ayu (2020) it is named Semar Mendem because of its fat shape, with abundant fill, a resemblance to the character Semar with his fat body. The term mendem (intoxicated) is used since when consuming it our mouth will not stop chewing, just like we are intoxicated or addicted. Semar in Javanese pewayangan is an incarnation of God who often teaches anything which may enlighten those in his surroundings. Symbolized as a wise man, Semar is soften taken as a role model with all criticism and righteousness as advice for leaders with mighty power. Meanwhile, "mendem" in Javanese means (intoxicated). Thus, this food is intended to remind kings not to be intoxicated with power and wealth. This is different from Gajah ndekem tha its form is bigger than semar mendem. Below is the picture of Gajah ndekem:

Figure 6. Gajah Dekem



Source: Ida Ayu Savitri & Nugroho (2018)

According to the informant, this snack was the favorite of Sri Sultan Hamengkubuwono VI, and it has existed since 1855. Gajah dekem is usually served along with warm tea for Sri Sultan Hamengkubuwono VI when he was relaxing in the South square while watching elephant. It is called Gajah dekem, according to the information, since when Sri Sultan Hamengkubuwono VI enjoyed warm tea, a dish was served to him by abdi dalem (palace servant) made of sticky rice wrapped in egg, and since it was big, smiling, Sri Sultan Hamengkubuwono VI said "ono panganan kok bentuke koyo gajah dekem" (there is such a dish just like a crouching elephant). That was where the name gajah dekem of the snack was derived from. The background of the name gajah dekem appeared when at the time Sri Sultan Hamengkubuwono VI was relaxing in South square while watching elephant and served with a dish made of sticky rice and wrapped in egg, and Sri Sultan Hamengkubuwono VI, smiling, spontaneously said there was such a dish that was just like Gajah dekem (elephant crouching with its four feet folded).

Wedang Uwuh

Wedang uwuh is a traditional drink which has the color of red coming from the natural dye of secang with a fresh aroma containing various spices (Vocational Education Development Center for Agriculture, 2012). Meanwhile, according to Murdijati Gardjito (2017), Wedang uwuh is taken from the clove leaves falling on the burial ground. The dry clove leaves were then swept using a broom stick just like people collecting the garbage or "uwuh." As reported by Kompas.com (2022), wedang uwuh has been popular since 1628. Until now, this drink was immensely popular in the environment of Yogakarta Palace. Wedang uwuh is usually served hot to warm the body in cold. According to BRAy, Nuraida Joyokususmo, the restaurant owner, the younger sister of Sri Sultan Hamengkubuwono X, this drink was found accidentally by the royal guards of Sultan Agung (the 3rd king of Islamic Mataram Kingdom). When Sultan Agung meditated, the royal guards served wedang secang. Due to the strong wind on Merak Imogiri hill, some clove leaves were flown into wedang secang. Sultan Agung loved the drink's new taste which he had never tasted before. Thus, the royal guards realized that the drink served to the king had a different taste since it contained leaves never known before. The royal guards then checked the contained ingredients and mixed them in the following night. The drink eventually became one favorite of the king.

Wedang uwuh is a traditional drink inherited from generation to generation. The informants also said that wedang uwuh, which was one favorite drink of Sri Sultan Hamengku Buwono IX, has the color of red since made from the boiled shavings of Secang wood, a type of plant which shavings put into liquid, the liquid will turn into red. He also said that wedang uwuh was used by Sri Sultan Hamengku Buwono IX when welcoming the Dutch envoys. Sri Sultan Hamengku Buwono IX made wedang uwuh as a substitute for wine because the red color is like wine. In terms of color, wedang uwuh and wine are the same at the first glance yet have different benefits. Wine is known as a drink containing alcohol resulting from wine fermentation which can cause someone to get drunk, while wedang uwuh can make the body healthy since it is made from natural ingredients, such as ginger, cinnamon, clove leaves, and cardamom. The picture of wedang uwuh is as follows:

Figure 7. Wedang Uwuh



Source: Field Observation (2022)

From the picture above, wedang is red like wine. This drink was named wedang uwuh is because the ingredients were from the fallen clove leaves or "uwuh" (garbage) which accidentally entered wedang secang and caused the taste to become more delicious and warm the body.

Bir Jawa

As reported from Tempo.co (2014), the history of Bir Jawa began in the era of Sultan Hamengkubuwono VIII. In around 1920, the influence of European culinary was brought by the Dutch colonialists to Java. Bir Jawa can be served warm or cold by adding some ice cubes (Ayu Ida & Nugroho, 2018). According to the informants, Bir Jawa is one favourite drink of Sri Sultan Hamengkubuwono VIII commonly served when resting (bertetirah) at the resting house (tetirahan) of Villa Ngeksikondo, Kaliurang, Yogyakarta, especially when he was sick because Bir Jawa gave warm yet fresh in taste. Beer Jawa is a combination of Wedang Uwuh with lime juice, so that the red color from secang wood faded when added with lime juice and turned into yellow, like beer color. BRAy Nuraida Joyokusumo also said that when the Dutch came to Yogyakarta, they usually brought alcoholic drinks (beer). However, Sri Sultan Hamengkubuwono VIII was not pleased to drink this alcoholic drink (beer). Thus, Sri Sultan Hamengkubuwono VIII then served a drink like beer, just like the one brought by the Dutch which taste, color, and benefits like beer, yet not containing alcohol. The picture of Bir Jawa is as follows.

Figure 8. Bir Jawa



Source: Field Observation (2022)

From the picture above, the color of Bir Jawa is the same as alcoholic beer. This drink was named Bir Jawa because Sri Sultan HamengkuBuwono VIII did not drink alcoholic drink when welcoming the Dutch guests who loved drinking alcohol (Beer). Thus, Sri Sultan HamengkuBuwono VIII added lime juice to wedang uwuh to change the color from red into yellow, in which the color of yellow from Bir Jawa was like alcoholic beer.

Conclusion

From the results of observations and interviews, it can be concluded that the naming of the Yogyakarta Palace traditional food found at Gadri Resto is the result of the naming process derived from the food ingredients which is used in producing a certain dish. Moreover, it is also influenced by the spices used so that the food color can change from its original color. The naming process can be based on the combination of the food's flavors. In addition, the form of food is also able to be the basis for naming the traditional food of the Yogyakarta Palace. There are foods that look like a certain animal such as Manuk Nom and Gajah Dekem. The name of both dishes is given because their shapes look like an elephant (Gajah) and birds (Bird).

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